

# HEART BEATS

*Adorations and Prayers*

**P. Sitaramabrahmam**

Central Council of Brahmo Samajes  
India

## HEART BEATS

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By P. Sitaramabrahmam

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## Preface

We are pleased to reprint 'Heart Beats' authored by Acharya P. Sitaramabrahmam which is a fine collection of spiritual discourses for use in the pulpit work of Brahma Samaj Centres across the country and outside.

All the copies of the first edition were exhausted and there was a long felt need for reprinting the same. 'Heart Beats' is again available to spiritual seekers. The Council places its deep appreciation to the untiring efforts of Sri Wooday P. Krishna, Working President, Smt. Rekha Shahani, Secretary, Dr. D. S. Joag, Joint Secretary and Sri C. N. N. Raju, Treasurer in making the publication possible within a short span of time.

Our efforts will be amply rewarded if this precious book find a place in each and every Brahmo home.

**Narendranath**

President

Central Council of Brahmo Samajes

Delhi

10th November 2005



## Foreword

A book is the offspring of the author's mind and thought. It arises from his innermost soul. A prayer is an expression of one's own aspiration, his craving for the Divine.

These prayers from the pen of our revered Acharya, a master of Brahmo Theology, and an exponent of the universal faith reflect his devotion and spiritual outlook.

Acharya P. Sitaramabrahmam, born of humble parents in Guntur District, Andhra Pradesh is now a well known figure in the Brahmo community all over India. His claim to fame and respect rests on his deep understanding of the Brahmo Faith and his ability for clear exposition. He distinguishes himself in his lucid style, simple, yet deep in import, a style born out of understanding, erudition and inner culture.

Devoutly brought up by his parents, he was inspired, encouraged and guided by his association with Brahmarshi Dr. Sir R. Venkataratnam Naidu and others. He is a class by himself in his style of teaching and writing. From early age, he was very much influenced by the writings of Kandukuri Veeresalingam, Sri Aurobindo and Brahmananda Keshub Chandra Sen.



A good and effective speaker and writer, there is an appeal in his expression. He has inspired a number of his disciples to improve their knowledge of Brahmo Faith what it is, and what it is not.

At the age of 82, he is actively serving Brahmo Samaj by his discourses and writings. To sit near him for a few minutes is education, to converse with him is to be free from doubts, to converse with him is to be free from doubts, to read his books is understanding, to hear his upasana is uplifting.

The style, the thought, and phraseology in these prayers is unique. They manifest the joy one experiences in Communion with the Divine. They should be read in the spirit in which they are offered - to serve as a model or guide, to enable the devout to develop his own prayerful thinking. In them we should seek to find food more for our souls than for our thought.

This book is a great contribution to our Brahmo literature. Let us study with earnestness and faith, and reflect and meditate on them to derive maximum benefit.

**Dr. G. Lakshmipathi**

November 1993

Hyderabad.

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## A Montheistic Prayer

A Monotheistic Prayer is distinctly different from many popular and pujas. It is not a ritual, not a mechanical observance. It is voicing forth the deep aspirations for liberation, not submitting a list of desires for fulfilment. It is addressing the Spirit God and glorifying His nature and workings, as different from describing the physical body of a person and the ornaments, instruments and weapons worn by him.

The prayer of a Monotheist is not confined in its concept to inner experiences of the soul unrelated to life, relations and activities. It aspires to correct, purify and uplift secular life in the light of spiritual perfection. The *sadhak* seeks to remake himself in the image of the Divine. Prayer is not just reading a few scriptural texts. It is an expression in one's own words, his sentiments and longings, inner discords and difficulties, struggles and appeals for re-conditioning his nature. It is a cry of inner needs and for inward renewals, heart throbs, hopes and fears, smiles and tears, achievements and failures. "Life is an opportunity and occasion for self-development. Experiences are incentives" - This faith should find expression in the prayer.

One should spell out his prayers relevant to his mood, need and occasion. Pessimism, Cynicism, illusory character of life and the Universe have no place in a Monotheistic prayer. Optimism against odds, Crown over Cross, roses along with thorns, rises



through falls is the way of life. God is the Charioteer of our lives, the light on the path and the Right in the heart, leading us to higher and higher stages of evolution.

A Monotheistic Prayer has no religious denomination. God is neither Hindu, nor Christian nor Moslem. The prayer is based on common human cravings to rise above limitations and become God's co-worker.

Prayers in this book are to be models to articulate one's own prayers. Prayer is the essence of every religion. It is an exercise for the nourishment of the soul. People of all religions feel at home in a Monotheistic prayer. Hence it has a unifying power. To practice the art of this prayer one need not believe in any prophet or scripture or belong to any tradition. It is enough if one believes in himself, in God and in the efficacy of prayer and in his eternal relationship with God.

Author

# HEART BEATS

## Adorations and Prayers



## One only without a second

Sweet Lord of Life! We are here in response to Thy invitation. Thy urge within us has gathered us. Art Thou eager to listen to what we would say? We have met as Thy children, Thy sons daughters, as brothers and sisters professing the same Faith, as co-pilgrims to the same destination, as members of a fraternity, as co-believers in Thy dispensation. We have come to worship Thee unitedly. The fulfilment of Thy love and the blessedness of our souls lies only in our response in communion with Thee. Thou art the origin and the ultimate of all that exists.

Thou art the Truth of all truths that man has ever known, can ever know, can never know. Thy name is Truth. Thy nature is Truth. Thy being is Truth. Thy doing is Truth. Thy Truth is the substance of the Universe and of ourselves, enduring all changes. Whatever is, at any time on any plane, small or big, animate or inanimate is because of Thy Truth. Untruth, utterly unable to stand in its own name and form even for a minute, assumes Thy name and form to play its role in the drama of life. Its power and intelligence are derived from Thee in its game of mischief. What else is there other than Thyself in many forms and expressions? One colour is not like another. One touch is different from another. No two sounds are identical. There is difference between taste and taste, fragrance and fragrance. Even in the same taste and colour there is difference! There seems



to be no limit to the variety of existence. Art Thou one or Many? Thou art one as substance, many as expressions; one from the transcendental point of view, many from the cosmic point of view. The unfolding of the One is the law of the eternally recurring cosmic cycles.

As Thy Truth is self-existing, it is self-luminous. As all the power of the universe are derived from Thy self-existing Truth, all the lights of the Universe and the lights of our minds and souls are borrowed from Thy self-effulgence. The sun and the moon and the stars cannot shine without Thee, cannot shine in Thee, cannot make Thee shine. Our minds and souls function because of Thy presence in them. For fear of Thee fire burns, the sun shines, wind blows, clouds rain and Death which does not spare any body discharges its duty in strict obedience to Thy law. He who fears Thee has no fear of any body, anything. He who cannot learn to fear Thee, has to live and move in constant fear.

Thou, God of joy! It is Thy plan that fear should be the stepping stone for joy. Fear of Thee gives discipline, training and fitness to experience Thy joy. Thy joy is nerving us through fiery ordeals with hope against hope.

Thou art the Guide and Guardian for every soul. Thy joy is the inner meaning and the final destiny of all experiences. Everywhere it is Thy oneness that is revealed. The Universe with its multifarious contents is one composite system, one perfect orb revo-

lution along the preordained orbit within the ambit of Thy self-manifestation. It is Thy oneness that is supporting the Many and each of the Many. The five fingers are folded into one grip. The two eyes are adjusted to one sight. The two ears are attuned to one note! The myriad pores of the body are the converging avenues of one life. Thou art not unit only. Thou art Unity. It is Thy unifying power that is the basis for the law of gravity. Thy unity supports each of the Many and liberates it from isolation linking it with every object in the Infinity of space and every event in the Eternity of time.

The Universe is Thy mirrored mansion. The resplendent personality is reflected through every object and creature in a variety of colours. Thy oneness is multisided. Thou art a multiply personality. When we realize Thy unity all confusions are cleared, all contradictions are harmonized, all conflicts are resolved, all mystery is dissolved. We will be possessed by abiding joy. The Universe becomes ours completely.

Spouse of each soul! Our prayer to Thee is the only prayer of all spiritual worshippers all over the world. Lead us from untruth to truth for Thou art the Truth by which our souls are fed. Lead us from the fleeting fancies to real values. Guide us from the darkness of isolation and a sense of separation to the light of harmony of relationship—for Thou art the Light by which we are led. Lift us out of death-like separation from Thee to life eternal in union with



Thee. Unto Thee as Truth to nourish, Unto Thee as Light to guide, Unto Thee as Love to cherish we surrender our all and ourselves. As we surrender our all and ourselves we discover our all and ourselves transformed, spiritualised. Thou art everywhere but Thou art escaping our notice. Art Thou playing the game of hide and seek? Even our senses are restless. Our eyes are eager to see Thy spirit-form. The ears are anxious to listen to Thy voice. The palate wants to taste Thy *rasa* of joy. The nose is desirous to relish the fragrance of Thy love. The sense of touch likes to experience Thy embrace. We are afraid delay may lead us to despair and enervate us. Reveal Thyself directly.

## God's Concern

Thou, the Sovereign Lord! Thou, the higher than the highest! How shall we address Thee? Shall we address Thee as the Lord of all? Thou art intimate to each soul. Shall we say Thou art of the form of the Universe? Thou art far above all existence. Shall we conceive Thee as beyond our thought and word? Thou art immanent permeating all space and time. Shall we call Thee as power? Thou art sweet and living. Art Thou life eternal? Thou art of the form of Death too. Art Thou joy? Thou art beauty. Thou art holiness. Art thou unknowable? Thou art ever increasingly knowable. Whichever way we define we would be limiting Thee. Art Thou one only without a second? What about the many? Are they not Thy manifestations? If we say Thou art far away, Thou art nearer than the nearest. How baffling is this? Who can fathom this mystery?

Thou, all perfect God! Unwilling to remain in the majesty of Thy solitude, Thou hast become many to reveal Thyself in relations. Hence the visible universe. Where art Thou not? What is not Thy revelation? The splendours of Nature reveal Thy glory. The sun is a symbol of Thy self- effulgence. The moon indicates Thy peace that passeth understanding. The stars are Thy ever watchful eyes. The endless blue sky indicates Thy infinitude. Earth-quakes, cyclones, volcanoes suggest Thy power. Mountains which are there for ages are indications of Thy eternity. The



sequence of Past, Present, Future and the Causal relation prove Thy method and order. The alternating day and night, and the revolving seasons are expressions of Thy ever freshness. Torrents of rain are showers of Thy grace. Scorching sun is an expression of Thy holiness. Flowers are Thy love-letters in coloured ink written to us. Birds are our teachers that infuse in us confidence in and dependence on Thy providence. Our manifold relations indicate that Thou art the great house-holder of the Universe. Law of gravity is a manifestation of the spiritual law of affinity. The earth is rotating round our foot-stool. The sun, millions away, is sending rays to our eye-lids awaking us from slumber and inertia. The cool breeze is comforting us with its touch. The stars are observing our movements and giving Thee faithful report. Everything in the Universe in us. The five great elements, the forces of Nature are at our service. We have only to make use of their help. We are in Thy very midst. We close our eyes and complain that Thou are far away.

Thou, the ever loving, ever available God! Where there is harmony, co-operation, coordination, synthesis, affinity, attraction, love, mercy, Thou art. They are possible because of Thy unifying presence in them. Art Thou not satisfied with Thy manifestations in the world of matter and life? Thou hast created man in Thy image. Is it Thy wish and plan that Thy children should evolve to Thy stature and status? To that end Thou art providing and guiding. How long hast Thou

been drawing our attention? We are blind to Thy presence and deaf to Thy calls. Even when we hear we are indifferent. We feel proud that we are not lovers of idle hours and that we are practical minded. Thou art disappointed and with a deep sigh sayest, "When do these children grow wise?" Thou art persisting in Thy efforts of winning us to Thee. Thou hast been suggesting to us in a variety of ways. Occasions of joy, sorrow, frustration, surprise, wonders of the Universe, dramatic events of life, stirring experiences of the soul are Thy calls.

Thou, Lord of life, Soul of our souls! What attraction is there other than Thy attraction? Those who deny Thee, defy Thee, are inversely attracted. Thou art the intelligence of those who deny Thee. Thou art the strength of those who defy. Those who respect truth, who serve others, who share others' sorrows and sufferings, who give others a share of their joys, who believe in the future, who make sacrifices for the good of others are attracted to Thee. Thou art the cause of all attraction. Thou art the beauty in all charms. Sweet God, let there be no separation any more between ourselves and Thyself. Let there be no more indirect hints from Thee and indirect inferences on our part. Come and reside in our hearts. We make our hearts fit abodes for Thee. Sharpen our conscience. Be Thou, the charioteer of our lives! We obey Thee and gladly accept Thy lead. In Thy immediate presence and under Thy direct command we work out our destiny and fulfil Thy plan for our



highest good. Bless our efforts and be correcting us. Thou knowest how dense our ignorance is and how strong our weakness! May we always remember that our welfare is neither in aloofness nor in antagonism but in relationship of harmony. Bless our aspiration and efforts. We have no satisfaction with Thy gifts and boons which are scattered here, there, every where. We want Thee, Thy presence, Thy direct contact. Reveal Thyself to us. Remove the golden lid covering Thy face. If Thou revealest Thyself before us for a minute, we gladly accept the ordeals and face challenges. May we equip ourselves for fitness to have a vision of Thy immediate presence.

## Cosmic Play

Thou, all-perfect God! What a wonderful Universe is this! What a marvel is this life! How mysterious are our relations and experiences! When did the Universe begin? Where? Why? How? What is the culmination of all this! What is the origin? How close is this Universe to our senses! We have organs and senses with powers and faculties to see, understand and experience the world. The world we see and enjoy, its form, colour, nature depends on our senses. Without our senses what meaning has this world? What is it for? How would the world be! Dry, abstract. If there is no world, what would be the work of the sense organs and their faculties and powers? Idle, useless. They would become enervated without activity. If the eye is meant for seeing, beauty has meaning for being. What is beauty without the eye to see? There is nothing to know, to enjoy without the world.

Oh, Lord of mystery! Thou art shining in us as knower and enjoyer and outside us as the thing to be known and enjoyed. Thou art the Subject within us and the Object without. The Universe with its line and curve, colour and touch, sound and taste is a nectar-filled container. Nectar is flowing into us through the channels of the five senses. How rich and fertile is that area where the five channels meet! Each object is searching for its knower and enjoyer. This ordered Universe with splendid Nature, with



vegetable, animal kingdoms, humankind, with births and deaths, struggles and aspirations of man, rises and falls, smiles and tears, events and incidents, unions and separations is ever fresh and youthful because Thou art present in it. The Universe is animating precisely because of Thy invigorating presence. If we close our eyes we feel Thy presence within. If we open our eyes we see charms and surprises in life and Nature.

Thou God of wisdom! Thou art the Ruler of all the worlds. Thou givest energy to Nature, meaning to life, enlightenment to the soul. Evolution is the process of Thy progressive unfoldment of the mystery. Matter is coming out of something subtle, invisible. Life is evolving out of the apparently inert matter. Mind with its powers and faculties is emerging out of life. Nothing happens anywhere without Thy knowledge. Thou art the Dictator of all the worlds. Thou art shaping the course of each creature with personal attention. Nature is executing Thy decree. Not a diamond in the mine can shine without Thy consent. Fish cannot swim. Birds cannot fly. Planets cannot move. Our eyelids cannot twinkle without Thy consent. As we observe the growth of a plant stage by stage, the way honey is hidden in the flower for the bee, the packing of juicy fruit we feel impressively convinced that Thou art not only a remote extra Cosmic Reality, Thou art immanent permeating the whole frame and texture of the Universe and life. When creatures are asleep Thou art awake providing

for their requirements. Thou art guiding the involuntary activities of the body. We bow to Thee not only with wondering minds but with grateful hearts too.

Thou, the indwelling God! Thy immanence is the cause for our confidence that some day we attain Thy state and status. Thy immanence is the basis for our indissoluble bond of affinity with Thee and through Thee with others. The immanence is the justification for our hope against hope amidst gloom and darkness. Teach us to correct ourselves to fall in line with Thy will and ways. May we never leave Thee. May we never feel that Thou hast forsaken us. May truth and righteousness become dearer to us. Grant us the vision to see Thy finger in all events and experiences. May we learn to treat others as extensions of ourselves. May we feel at home everywhere, and treat mankind as our family.

Thou, God of unity! Thou, Spouse of every soul! As interdependence is the law of existence, interaction of forces is the process of Thy style of functioning. Opposites like life and death, light and darkness are rooted in Thee. As pressure squeezes juice from the fruit, frictions on a lower order lead to harmony on a higher plane and for Thy greater manifestations and higher stages of evolutions. Thou, the undifferentiated one hast become the many of differentiation. Each of the many progresses at its own rate along its nature. After a stage each one realizes its final meaning and ultimate destiny lies in realising its unity with all. The



harmony so attained exceeding all particulars is forever. These are the four acts of Thy Cosmic drama. In this complex, complicated, intricate process, nothing worthy is lost but is preserved in Thee by Thy power. May we turn all our emotions and attachments into our longing for Thee! Bless our efforts! May our aspiration to realize Thee grow more and more intense and our endeavours more and more energetic! Thou art so near, yet so inaccessible! How agonizing is this state! Do Thou pull out the barriers standing in the way of our union with Thee! Eliminate from us *tamasic* inertia, *rajasic* impatience, *satwic* egoism. We find our efforts feeble and ineffective. May Thy grace descend on us.

## Divine Magnetism

Thou, Father and Mother of the Universe! How amazing is the set up of the Universe! How miraculous is Thy attraction! Granting us free will, awaking in us the faculty of discretion, disciplining and training us through various experiences happy and unhappy, Thou art drawing us to Thee. Thy technique is unique. Thy power of attraction is decisive. Yet Thou art infinitely patient. Thou art not in hurry. Thou dost not hurry us. It is Thy wish that we should fulfil Thy wish, come to Thy way by our free choice. Thou art tactful. Thy Magnetism is not confined to the human world. In the worlds of Matter and Life too Thy magnetic power is working, the law of affinity is interacting on the three planes, Mind, Life, Matter. Thou art swiftly moving about witnessing things and events. Far more than the tree that draws the creeper to it, than the sea that attracts the rivers, than mutual attraction of planets, is powerful Thy attraction. Thou art the Magnet. Evolution is the effect of mutual influence, the working of Thy Magnetic power.

Thou, Magnetic God! Our longings, vague aspirations, gropings, efforts are but responses to Thy magnetic charms. Even repulsions are inverse responses to Thy suggestions. The law of gravity is working on all the orders of existence. The movement of grass blade is in secret affinity with the movements of planets. The shining stars are not unrelated to the smiling flowers. Thy uniting presence



is the basis for the mystic law of affinity and relationship and workings of things. The seed is growing into a tree assimilating influences from the sun, soil and water. The tree is useful to us in many ways. The stream is enlarging into a river and throughout its journey is useful to crops and creatures. The influence of men, their utterances and deeds seems to have no limit of space or time. Lives of great men and their teachings continue to influence people thousands of miles away even centuries after their death. Thou art the invisible connecting link of all and the final synthesis.

Thou, the Unifier! Thou art in the insect, in the frog that swallows the insect, in the serpent that swallows the frog, in the vulture that kills the serpent, in the hunter that shoots the vulture. Thou art equally present in the cow and in the tiger that kills the cow. Thou art intensely real in light and darkness, in life and death. In the opposites Thou art more revealed in the one and more concealed in the other.

Thou, Lord of Unity! Our affinity with the Universe is part of our realisation of Thee. We are Thy children. The entire Universe is our home. All creatures belong to our family. Thy magnetic unifying power is the guarantee that someday we are destined to see ourselves. We have been travelling with Thee since creation began. We are always under Thy smiling looks. We can never escape Thy notice. Wherever we go Thou art ahead, giving us warm welcome. Thy greetings and messages are travelling

in the space, floating in the air, shining in the stars, swimming in the waters and tinkling in the grass roots under our feet. Thou art the centre as well as circumference of existence. Thy centre is everywhere, Thy circumference nowhere.

Thou, God of Love! Thy magnetism on the planes of mind and soul is the law of Love. By the law of Thy Love we are all one in spirit and substance, one in purpose and destiny, one in the origin and the ultimate, one in the goal and journey, one always and forever though we in our limitations conceive and realise Thee in different aspects. The scientist and the philosopher speak of Thy truth, the poet and the artist reveal Thy beauty, the devotee glorifies Thy love, the saint reflects Thy holiness, the yogin experiences Thy inner nature, the historian narrates Thy purpose, prophets proclaim Thy message, workers indicate Thy restless activity. But none can fathom Thy deep mystery.

Thou art myriad-faced person. All space, all time, all causes, effects are in Thee. Like a mighty tree in a minute seed Thy infinitude and perfection with us.

Lord of our destiny! Thou art our guiding light. Thou art our nourishing strength. Thou art our unfailing friend here and hereafter. We confide in Thee, Thou hast provided all we need even before we were born. Do Thou sharpen our conscience to listen to Thy voice unmistakably. May we grow in spiritual sensitiveness to feel Thy gentle touches and aesthetic delicacies! Birds are our teachers that



demonstrate dependence on Thy providence. Though environed by thousand dangers throughout the day, they are care-free and deluge the forest with the melody of song. May we charge the batteries of our souls again and again in communion with Thee! We pray that Thou shouldst accept our hearts for Thy shrine, our minds for Thy oracle, our bodies and limbs for Thy implements, our lives for Thy revelation. May we equip ourselves for all this. Thou art all inclusive. May our ideal and endeavour be synthetic integrating various instincts and talents and activities. We pray, keep our aspiration, faith and effort ever increasing. Our efforts will be effective only with Thy blessings.

## God the Manifest

Thou, the Supreme Truth, The sovereign Lord, higher than the highest! Thou art the origin and ultimate of everything. All the worlds put together are not even a pin-point in Thee. The conditioned existence is a diluted form of Thy unconditioned being. All the revealed knowledge is not even a ray of Thy self-luminosity. As Thou art the inmost essence of everything, Thy truth is harmony, synthesis, integration. Anything contrary is superficial, non-essential, temporary. The so-called untruth is an illusion necessary in the scheme of things to prove indirectly Thy truth. Thy truth is the basis of all events and inner significance of all changes. Evolution is a process by which Thy truth energises the weak, enlightens the ignorant, clears confusions, reconciles conflicts, sublimates the mean, transforms the timid into a hero. What else is it but Thy truth that converts the selfish into self-less, the sensuous into spiritual, the indulgent into an ascetic? Thy truth has a magic power to change darkness into light, the sinner into a saint; to bring about cosmos out of chaos; to revitalise the nearly dead plant, to evolve life out of matter, mind out of life, spirit out of mind, hope out of despair.

Thou, the all-perfect Person! What a limitless mystic power has Thy truth? What is it that it cannot do? What can stand against it? Thy truth is not static only. It is equally dynamic. It is not being only. It



is becoming as well. It is not only unmanifest. It is manifest too. Hence the creation. Thou art not aloof from the Universe. Thou art present in the Universe permeating as its inmost soul and life. Every point of space, every second of time, every cause, every effect has in it Thy presence. How awe inspiring it is when we contemplate on Thy relationship to the Universe ! Thou art the invisible in things visible, formless in forms, without attributes in qualities, personal in things impersonal, impersonal in the personal. Thou art like sound in the ether, sense in the sound, law in the sequence of events. Thou art like light to the lamp, sight to the eye, thought to the mind, meaning in a word. Thou art like soul to the body, significance to experience. It is because of Thy presence, the Universe is ever animating, invigorating, life is meaningful and precious. The many is mutually related in Thee, the One.

Thou, the multiple One! All the eternal drama is possible because of Thy self-revelation. The Universe is Thy self-donation. Thou hast created this out of Thyself. That is at once the logic and the magic of this mystery. As love, Thou art self-donative; as beauty, Thou art self reflective; as holiness, Thou art uplifting. As grace, Thou art self-propagative. As being Thou art self-contained. As becoming Thou art self-evolving. Our souls are magic-mirrors. With all their twist and dust, they reflect Thee in some way, in some measure. Thou art the only subject of all knowledge, the only object of all our quest. Thou art

that by knowing which everything can be known. Thou art that by realising which everything comes into possession. Without Thee Universe would be a dead corpse. Thou art the life of the Universe, meaning of life, light and strength of our souls.

Thou, the great teacher! Sense, instinct, reason, intuition are the media through which Thou art imparting knowledge. In concentrated form Thou art shining on the other shore of death. The only way for us to conquer death is to realise Thee. We have to overcome knowledge of differentiation with the help of knowledge of unity. We have to differentiate the form and expression from the content. We have to attach ourselves to the content. We have to indentify the same content in many forms. We have to see Thee in the finite, in the momentary, in the changing. Do Thou guide us in this difficult art! For the fulfilment of Thy plan and for the blessedness of our existence we have to get this enlightenment and we seek Thy blessings for the effect of our efforts. Thou art the knower, the known and the knowledge seated deep within our heart. Thou art sleeping in the stone, sensing in the plant, dreaming in the animal and half awake in us now. We have to be fully awake and be aware of Thee within us. Let Thy holy spirit descend from the peak of perfection into our limitations, correct, purify, uplift us step by step, stage by stage. Thy descent towards us makes our ascent towards Thee surer, quicker and easier. We fully co-operate with Thee. Enable us to distinguish that our



real self is of Thy nature and is different from the triple vehicle of body-life-mind. May we never waver in the faith of our destiny. May we play our role in the drama of life establishing ourselves in our Divine nature, following Thy directions, experiencing Thy touch. In the midst of gloom, darkness and despair enable us to look beyond, with hope for the coming light. May we become Thy co-workers in the world drama! May we become centres of Thy activity. May we learn to look at our localised selves as instruments for a time for Thy purpose and to work out our destiny! May we live with dignity and act as Thy children. May we sing Thy glory for our strength and for the benefit of others. May we never forget that Thou art with us guiding and guarding. May we see Thy presence in things and Thy providence in events! Let truth be dearer to us than anything, anybody. Do Thou protect us from the temptations and brow beatings of falsehood. Save us from being caught up in the glamorous net-work of the many, ignoring Thy underlying unity.

## The Dynamism of Joy

Thou, God of joy! Thou, Lord of Love! Is it out of Thy over flowing joy the worlds emanated? Is there no other cause for creation? The Universe descended from the dizzy heights of the unmanifest along the altar stairs of orders and planes. Is joy the sustenance of creatures? As waves that rise from the sea go back to the source, worlds are resumed unto joy. Out of joy, we are born, in joy we live and move and have our being. Joy the origin and the ultimate of our existence, is present throughout the creation.

Dear God of life! If joy is flooding the Universe, how is it that sorrow, suffering, misery have been our lot? If joy is not static, not inert but dynamic, creative ever expressing itself in infinite variety of forms, where from does sorrow arise? This paradox is an enigma which has been puzzling us. The pleasure or happiness that comes to our experience is only a fraction compared to our desire. Even that little is dilute and is of a very short duration. It is followed by misery. Why? Oh, God of love! Nothing is more important for us than a satisfying explanation for this phenomenon. Nothing is more valuable for us than to know the clue to possess abiding joy. If possible we like to be possessed by joy.

Each creature on land, in water, from the time of its birth till death is searching for joy. Whatever it does, is aimed at getting Joy. Action, inaction, right action, wrong action is done with the hope of securing



joy. But all endeavours and struggles are leading to a mirage. Our senses are restless. Our efforts end in frustration. But, the desire for joy is universal and obstinately persisting. What is this mystery? Thou art the Lord of mystery? The more we scrutinise the more it is baffling.

We are Thy children. What all Thou art we are? all Thou hast is ours by our birth right. We are born in wealth. We are living and moving in the midst of wealth. But what is the poverty of thought and feeling? We lost the way. We are roaming about in wilderness. We feel beggarly, afflicted with dissatisfaction amidst affluence! What is this irony? Where is the cause? How shamefully absurd is our lot? How ridiculously preposterous? Thou are the truth that is the root and strength of our being. Thou art the wisdom that illumines. Joy is Thy nature. Holiness is Thy influence. Beauty is Thy expression. Peace is Thy abode.

Thou, the soul of our souls ! we live on hope. We hope against hope. It is hope that gives us the power of endurance. It is hope that inspires us to make sacrifices. It is hope that induces to noble deeds. All happiness, all pleasure is a deformed expression of Thy joy. Sweetness of normal experience is but adulterated joy of Thine in limitations. Is it a must that we should rise above limitations to experience unadulterated, abiding joy? Should we come up to Thy level to realise Thy joy inherent in existence? Is it Oh, God! that all our relations, events,

experiences, struggles are giving us discipline and training to attain that stature. Are the tears of agony meant to purify us and awake our Divine possibilities? They are then, Thy gifts. Sometimes our souls are put in blast furnace to acquire the required temper. It is Thy joy that is behind the veil sustaining us through vicissitudes. We are not losing love of life even in the worst tragic conditions. It is precisely because of Thy joy supporting us from behind. Thy joy is nerving us in despair. But for Thy joy beneath the surface who loves life with poverty, disease, old age, humiliations? What is behind comes to the fore and becomes ours if we rise above our limitations with discriminating wisdom of what is forever, what is for a while, the self and the not self. We are grateful to Thee for all the boons and gifts of challenges of life and the ordeals that confront us, for they are like bitter pills. They draw out Divine nature, enable us to outgrow the beast and the devil in us. Be Thou by our side. Guide us. Show the way. Give us strength. May we attach ourselves to Thee and Thy way. Be Thou light on our path and Right in our hearts!

Thou, the self-luminous person! Thy joy is beaming in the splendours of Nature, and wonders of life. The sun that illumines the Universe, the moon that exhilarates, the breeze that refreshes, flowers that greet us every morning, stars that guide us at night, birds that sing the glory of creation, smiles of children that lift us to a higher plane, trees that sacrifice their all for others, rivers that flow with a purpose, oceans that receive everything with dignity, mountains that



witness all happenings and changes with serenity indicate Thy joy, love, peace. The courage of the optimist, sweet words of the dear and near, endurance of the hardships by the poor, hope of the Idealist under trying circumstances, forbearance of the suffering patient, confidence infused by the doctor's presence are possible because of Thy joy. As the moon reflects the light of the sun, objects, creatures, men reflect a little of Thy joy, beauty, love.

Oh Thou, God of Joy! Lift us out of this localised, individualised, narrow self. Erase our sense of separation from others in order that we may become partners of the immortal joy. Enable us to attune ourselves to the rhythm of the universal life. That is the price we have to pay. Thou art our goal, Thou art the way. Thou art the guide. May we depend with confidence on Thy providence! May we surrender ourselves to Thee without reservation! Teach us to enjoy without a desire for possession and rights of authority.

## Thanks Giving

O! Thou, Life of our lives! Salutations unto Thee. We have come to spend some time with Thee to refresh ourselves. We express our thanks of gratitude for the myriad blessings Thou hast been showering on us even without our asking. The greatest of Thy blessing is our awareness of Thy presence, our ability to enter into Thy presence. Thy direct accessibility to us without a middle man. The moment we are in Thy presence, we are liberated from cares and tensions. We feel immensely relaxed. What art Thou to us? What art Thou not? We cannot know this by reasoning. Our impulses and heart-throbs suggest again and again that Thou art our dear one, dearer than the dearest, that Thou carest for us far more than we care for ourselves. Thou art our guide and guardian. Enough. We need not know anymore. Thou art looking after us without our awareness. Thou art leading us to higher and higher stages of welfare. What else do we need? We have to learn to depend on Thee, to attune our will to Thine.

Soul of our souls! How blessed we are! If Thy mystery remains a mystery for ever it does not bother us. Thou art not wholly unknowable to us. Thou art ever increasingly knowable to our intuitive powers of the heart. Thy nature is love. Thou art within our reach through love. Thy greatest gift is love. In love we experience Thy nearness, Thy strength, Thy wisdom. We are blessed with this boon. Thou art



sharing our joys and sorrows. When we know this our joys are enriched and sorrows reduced. Our experiences of wonder, pleasure, pain, success, defeat, disappointment, fear are Thy greetings. They suggest Thee, reveal Thy workings. What is it that does not indicate Thy glory and power? Wonders of the Universe understandable, ununderstandable, events and experiences of life happy, unhappy, flashes of thought, sublime emotions, unions, separations, smiles, tears, have behind them Thy workings. All these are educating, disciplining, training us to leading to enlightenment.

Thou, God of destiny! For great gift of life with its varied experiences we humbly, reverently, gratefully bow to Thee. If Thy support is withheld what can happen? What can stand in Thy way? What is more powerful than Thy will? What does not yield to Thee? Thou art not indifferent to anything. Thou art not a helpless witness though nothing happens without Thy knowledge. If Thou art indifferent can fire burn? Sun shine? Wind blow? Clouds rain? Can death go near any creature? The feeble becomes strong, the timid becomes lion-hearted, the extremely selfish becomes immensely helpful, the wicked becomes generous for a while as Thy tools for Thy purpose because of Thy active interest. Oh, Thou God Almighty. If we tune our minds to Thine, we get illuminating thoughts. If we attune our hearts we get inspiring emotions. If our wills are in unison with Thine our efforts become effective. By falling in line

with Thy ways we would be economising our powers and time, avoiding beating about the bush, groping in the dark.

Thou, God of light and power! Reveal to us the secret of falling in line with Thee. What more do we need? What else can we ask? We submit our instincts, talents, thinking, feeling, willing powers to Thee for correction, purification, sharpness, sensitiveness. This is our need and duty, our privilege and benefit. This occasion is Thy boon. Hence we are able to think of Thee. To communicate with us Thou chooseth to provide occasions as media. Is there a moment when Thou are not communicating with us? Our dullness and thick skin are immune. We do not notice Thy calls. Hence special occasions and situations Thou dost arrange. During our sleep Thou art wide awake providing for us. Thou art protecting us like body-guard. While we are awake, Thou art behind our organs as Eye behind the eye, Ear behind the ear, Life of life, Mind of the mind. Can we count Thy blessings?

Thou, God of the Universe! It is not worthy of us as Thy children to be self-centered, to see Thy presence only on a few occasions, in a few events that belong to us. Enlarge our vision, broaden our sympathies. Enable us to experience that the entire Universe is our home because it Thine. All that is worthy, wherever it is, whenever it was, belongs to us. may we share the experiences of others happy or unhappy? Guide us in living Universal life. May we



feel at home everywhere! Teach us to smile in difficulties and look at silly pleasures as passing shadows. May we become Thy co-workers in governing the world each according to one's *swadharma*, in the administration of the Universe! Lift us to a level wherefrom we can see the Universe within us and ourselves in the Universe. This is our aspiration and endeavour. Inspire us, direct us, bless us. We offer thanks to Thee for gift of this aspiration which gives dignity to life and meaning to experiences and blessedness to our souls.

## Family Prayer

Thou, Our heavenly Father! We sit before Thy altar to enjoy Thy company and seek Thy blessings. Thou art the Lord of all the worlds. Thou art at once the Deity of this home. Thou pervadest the entire universe. Thou art here in a special sense. Thou art busy dealing with the world-currents and cross-currents. Thou art at leisure paying attention to us. The Universe is Thy temple. This cottage is Thy inner shrine. All the worlds are Thy work spots. This dwelling place is Thy laboratory to work out miracles of human evolution and experiments in human relationships.

Thou, sweet God! Wonder lies more in the initial stages of growth than in applications of spectacular achievements and extensions. The worth of an individual just as a human being is rightly evaluated only in home. Outside home man is judged by his utility. The value of life in its intrinsic worth is the expression of love. Thou art so great, so mighty, so multi-sided. But the essence of Thy nature, to the understanding of our hearts, is Love. Thy greatest gift to man is love, a loving heart, a heart capable of responding to love. All the wonders of life are miracles of Thy love. What is life, where are relations without love? Where is love without expression in life and relations?

Our home is the training centre for our growth. First we learn here all the virtues that we are capable



of. This is the preliminary stage for all the disciplines which we need to undergo.

Dear God, Thou carest for every one of us with particular interest. Thou art guiding us with infinite optimism. Thou art not vexed with our failures, disappointments, violations. Who is like unto Thee? Thou hast been leading us with the insight of a mother, with the fore-sight of a father, with the wisdom of a *guru*, with the affection of a friend.

May we learn to remember Thee with grateful hearts! May we obey Thee in all situations gladly! In puzzling states may we refer to Thee for guidance setting aside our egoistic thinking! When we go wrong do Thou direct us to come to right path? May we reveal Thee in our behaviour and life progressively! May we never forget that law of home life is, Each for all and All for each. May we share experiences easy or difficult? May we realise our responsibilities and discharge our duties as Thy work! May we learn to be humble in fortunes and endure with dignity in misfortunes.

Oh! Thou, God of love! Bless this home. May peace prevail here. May harmony flourish. May differences be resolved in Thy presence. May affection pervade in this home like perfume. May each one of us grow in faith and devotion. May the incense of prayer and adoration rise before Thee everyday in this home and in our hearts! May Thy flag fly over this home broadcasting Thy message of harmony and righteousness! May we never consciously belie Thy hopes on us!

## Deeksha

### Ubbodhan :

This is a very auspicious occasion. To proclaim one's religious Faith in the presence and with the testimony of elders and well-wishers, co-pilgrims is a red-letter event in the journey of life. This is like *Upanayana Samskara* - seeking additional eye, the eye of spiritual sense.

This is not purchasing membership in a secular institution, in a co-operative society, in a club. This is taking a pledge before the All-seeing God for one's own blessedness, here and here-after.

The Faith of *Brahmo Dharma* is not a hereditary transmission. It is not like property-inheritance. It is not a dynastic tradition. It is a Faith by choice of the Individual. The son of a Christian is a Christian though he does not believe in Christianity. The son of Muslim is automatically a Muslim though he is anti-Islamic in life. The son of a Hindu is a proud Hindu though he does not know A.B.C. of Hinduism. The son of a Brahmo is not necessarily a Brahmo. He may be anti-Brahmo, a materialist, atheist, agnostic, a Babaite. One should clearly understand what *Brahmo Dharma* is, he should be thoroughly convinced and whole-heartedly accept as a living Faith.

Friends are here to take *Deeksha* in *Brahmo Dharma*. This is a spiritual festival which is stimulating and ennobling the religious instincts of all of us. Let us turn to God, glorify Him and seek His benediction.



### Adoration :

Oh! Thou, Lord of life! Thou, God of Dispensations! We have assembled here to invoke Thy grace on this thrice blessed occasion. But Thou art already here to share our joy. Thy presence is pervading this hall. Thou art with each one of us, nay, within everyone. Thy presence is no impressive, animating and invigorating. The very atmosphere here is sanctifying, uplifting.

Here and now we purify our minds, sanctify our hearts, uplift ourselves in Thy presence. We charge the batteries of our souls with Thy contact. Losing contact with Thee is the cause of all misery, evil, sorrow and death. Contact with Thee is the source of all good, strength, joy and eternal life. Our true nature is Thy nature. It is Thy wish that we should rise to Thy stature and status. Thou hast been suggesting and turning our hearts to Thee by various methods. Hence our aspiration to attain Thee. Our aspiration is a response to Thy invitation. But, Oh Lord! many are the diversions, temptations and threats. Many are the tricks of Satan to eclipse Thee, show Thee crookedly. We are side-tracked, deluded. We mistake something for Thee, some falsehood for Thy truth, Thy Drama. Traditions, institutions, majority dominations are all out to misguide us, narrow our interests, blur our vision. Superstitious beliefs, false gods, false religions, man-worship, Mammon-worship are ruling the world with sound and fury. Forces of falsehood are assuming Thy name and form, imitating Thy voice.

Thou, God of wisdom! Thou, the subject of all knowledge! Thou, the object of all human quest! Thou art the true teacher and guide everyone. Enable us to listen to Thy voice, follow Thy guidance. Thou art the sovereign Truth from which all other truths are derived. Thou art the eternal Truth present in every split-second of time. Thou art the all-pervading Truth present in every pin-point of space. Literally we live and move and have our being in Thee. There is no inauspicious moment but when we forget Thee. There is no unholy place but where we violate Thy law. Sectarianism, bigotry, fanaticism have no place in Thy scheme. But alas, Thy children have become mutual cut-throats in Thy name! They are converting the earth into a veritable hell chanting Thy name!

Thou, God of love, God of unity! Thou, the Unifier! Like a mighty tree in a minute seed Thy perfection is within everyone of us. Bless our efforts to be loyal to Thee. Prepare us to receive Thy Kingdom. Correct us when we go wrong. Bless Thy children who have come here to take *Deeksha* in Thy Dharma, *Brahmo Dharma*. Bless the declarations they are making, the pledges they are taking. May they continuously grow towards Thee are taking. May they continuously grow towards Thee and like as Thy worthy children. May they proclaim Thy truth of Unity, Universality, Monotheism, Assimilation, Synthesis, Thy direct accessibility to every earnest seeker. May they hold Thy banner aloft under all circumstances. May they by character and helping nature,



become dear to one and all. May they learn to be humble in fortune and show endurance and dignity in misfortune. May they be devoted workers in Thy vineyard!

## Marriage

Thou, Lord of life! Thou God of Love! We are told that Thou art unknowable, Thou art beyond our thought and word. But we see that Thou art available to our heart-throbs. Perhaps Thou art not within the reach of the reasoning mind. Thou art within grasp of the intuitive heart. Now we feel Thy presence as the God of joy. Our eyes are beaming with tears of joy. Our minds are radiant with joy. Our souls are reverent with joy. Our bodies quiver with thrill of joy. Thou art not wholly unknowable forever. Thou art ever increasingly knowable. Thy presence is encircling us. Thou art amidst us. We are in Thy midst. It is because of Thy presence that the atmosphere is fragrant. In the smiles and greetings of kith and kin, friends and invitees we experience Thy grace and realise that Thou art God of love and joy. Thou hast assembled us here.

Spouse of each soul! Unwilling to remain alone in the majesty of Thy solitude, Thou hast become many. Truth may be the basis and the cause for the Universe. Wisdom may plan and illumine. But the creative power belongs to Thy love and joy. Thy love is the source, the nourishing force, the resuming response of creatures. Life expresses Love. Love inspires Life. Life reveals the secrets of Love. The miracles of Love are worked out in Life. Without Love there is no charm in life. Life is lonely. Without life, Love has no expression. Love fulfils itself in Life. Life



discloses the mystery of Love. Love explains the magic and logic of Life.

Thou, the Indwelling spirit of every soul! It is to reveal Thy self in manifold ways, Thou hast created relationship. All relationship are rooted in marriage. Without marriage where is home? Without a home where is father, brother, sister and other relations? Marriage, which is not needed for other creatures, Thou hast intended for man not only for practical needs but for his higher-stages of evolution.

Thou, God of Love! The many are not contradictions of the one or illusions but Thy manifestations. The natural attraction of man and woman is the proof of that truth. Marriage is Thy plan, not the invention of man. Home is Thy creation for Thy self-revelation. If the Universe is Thy dwelling-place, Home is Thy sanctum sanctorum, Thy *swayamvyakta kshetra*, Thy self-revealing centre.

Oh, Thou God of love! Thou hast determined long ago on the subtle plane that these youngsters should be bound in the bond of wedlock. Doubtless, this wedding is Thy scheme. With joyful hearts we offer our grateful thanks. We pray that Thou shouldst touch the hearts of the Bride and Bridegroom and purify. Bless them that they be true to the pledges they take and promises they make. We pray that Thou shouldst preside over the function and officiate. Bless the parents of the Bride and the Groom. Bless their Kith and Kin. Bless everyone that has come to bless the Bride and the Bridegroom. Bless their near and dear who are far away.

### Concluding Prayer :

Thou, God of Home! Thou art the source of everything worthy. Every idea, feeling, deed, experience, relationship that has Thy blessing is sacred. Anything that has not Thy blessing is sacred. Anything that has not Thy blessing is unholy. This newly married man and woman are Thy children. Thou hast been shaping their destiny. Thou hast solemnized their marriage. Bless them that their hearts become Thy shrine. May they be grateful to Thee and deserve Thy mercy. Bless that light of Truth, the fragrance of Love, the sweetness of Goodness prevail in and around their home.



## Namakaranam

Thou, Lord of the myraid worlds! Thou art above everything. Thou art present in everything. Thou art the eternally manifest. Thou art governing the Universe with general laws. Thou carest with personal attention for minute things. Thy glory is resplendent now as it was ages ago. Thou art available to us now as to *vedic rishis*.

Thou, Lord Supreme! Thou art accessible to us in our personal relationship to Thee and to others. Thou art our care-taker, our guiding light and sustaining strength. Thy laws are stern as well as elastic. Sweet God! Why art Thou so interested in us? What are we to deserve Thy attention? Why hast Thou created us? Out of what hast Thou created us? What were we before we were born? Thou hast created us out of abundance of Thy love. What is the worth of this life? With what can we compare life? What are its possibilities? Love creating Life, Life revealing Love. Love revealing its mystery in Life working out of miracles of Love! Love is unmanifest without life. Life is meaningless without love. Love is lovable because of life. Life is fruitful because of love. The value of life is derived from love. The glory of love is proved in life. It is all a mystery. The more we try to analyse, the more it defies analysis.

Lord of life, God of love! Life is a gift of Thy love, a free gift. Thou art present in the gift. Thou has given us freedom to enjoy the gift. Thou too art

enjoying with us. Though we feel free, or freedom is in Thy control. What is this enigma? It can be understood only by living life in depth. All our relationship are many forms of Thy revelations, expressions of Thy love. What is not included in Love? What is equal to love? What is greater than love? Love is the fulfilment, culmination of all the hopes and aspirations of the human soul.

Thou God of joy and hope! Thou hast chosen Homes to work out miracles of love by stages and in a variety of ways. Home is the laboratory for conducting experiments of Thy love. From a level of self-centred creature to the stage of self-denying sage, man is trained by love in home. If the Macrocosm is Thy temple, Home is Thy inner sanctuary. On this child we surrender our hearts unto Thee and pray for Thy blessings to enable us to deserve Thy gift and make a full use of the opportunity to realise Thy love. Thou were the guiding light for the baby guard for the baby in that utterly defenceless condition. As a master-Artist Thou shaped the body and limbs.

Thou, the Deity of this home! May we realise our responsibility in bringing up this baby, gladly denying our pleasures and comforts! May we wisely discharge our duties, overcoming sentimental weaknesses and wrong popular notions, for the welfare of the child! Bless this baby that it may occupy a deserving place in secular life? Bless that in the spiritual realm it may have a place by the side of immortals. May the baby grow into a dedicated worker



in Thy vineyard. May the baby grow into a warrior to fight for the establishment of Thy kingdom on earth! May it grow to a stature to purify and beautify life and make the earth more habitable. With this Naming Ceremony the baby will be recognised, identified as an individual in the enlightened world! Bless this home, parents of the baby, members of this family, kith and kin of this family. May Thy banner fly aloft on this home!

## When Critically ill

*(This prayer is to be offered by the family members, not within the hearing of the patient, in another apartment)*

Thou, Lord of Life! Thou knowest the anxiety of our minds and the agitation of our hearts. We sit in Thy presence to get relief from this burden. Thy grace alone can disburden us of this heaviness. Thy ways are for our good. What is not possible for Thee? What can stand in Thy way? There is nothing inauspicious in Thy intention, method or execution. There can be no flaw in Thy plan or implementation. We, with our limited knowledge, weakness, self-centredness, preferences and prejudices fail to see the wisdom and the consequent good of Thy workings. We are what we are. Suddenly we cannot be otherwise.

Thou, God of Destiny! We appeal to Thee to consider us as we are. Our worry cannot be a matter of delight to Thee. We are Thy children. Reasonable or unreasonable, we have the right and liberty to express to Thee our troubles and pray for relief. Do Thou shower Thy grace on us and grant peace and courage? To grant this prayer is not against Thy nature. How often are Thy actions not contradicting our reason and calculation? How frequently art Thou not working miracles even by natural laws not known to us? All laws proceed from Thee. All laws not known to us? All laws are the methods of Thy execution. All laws aim at our good. Love is the



motive and aim of all Thy laws. The highest of all Thy laws is love. Thy laws are not rigid but elastic and variable.

Oh, Thou, God of peace Vouchsafe unto us peace. Make tranquil our disturbed minds and troubled hearts. Thou knowest what our dear one is to us, how we wish that he (she) should be spared for some more time, how miserable we will be if he (she) is taken away from us. We cannot bear the hell of agony of his (her) separation. If it is not contrary to Thy decree, if it is possible to amend the normal course, if it pleases Thee to make us happy, if Thou canst intervene, we unitedly, ardently pray to save our dear one. Thy grace is at once logical and magical. It can suggest flashy thoughts to the doctors. It can infuse miraculous powers in the medicines. After all it is Thou that curest while doctors only treat. Death is Thy servant. It only executes Thy law.

Thou, God of earth and heaven! Whatever be Thy decree, prepare our minds and hearts to accept it with dignity as Thy children. Prepare the mind and heart of our dear one to resign himself (herself) with serenity to Thy decree and make him (her) care-free. Fill his (her) mind with noble thoughts and aspirations. Thy will and wisdom, love and grace are supreme. May we never lose confidence in Thee!

## On Death Bed

Oh! Thou, supreme Sovereign Deity! Thou, Lord of life! salutations unto thee and again. What can I say? What is not known to thee? Unasked, Thou hast brought me into existence out of the abundance of Thy love. Thou hast given this invaluable life as a gift. How I made use of this gift, What I did, What I did not do, Thou knowest in detail. My failures are far more than my achievements. The help and sympathy I got is much greater than What I gave. I have not been able to overcome ignorance and weakness. I am not justified in begging Thy pardon. Thy love is far above the law of justice. Hence I beg Thy pardon.

Soul of my Soul! As I look back, my story is clearly visible as on a silver screen. I regret, bite my lip, bend my head in shame. I cannot make corrections now. I cannot undo What was done. Helpless I am. Thou, God of destiny! Life is a means, not ultimate, a journey, not destination, an occasion and opportunity, not fulfilment. I have not been able to transform my nature. My travel to attain Thee has been the movement of a snail. I am millions of miles from Thee.

Thou, God of my life! In spite of many serious lapses of omission and commission and slow movement I have not lost heart. My aspiration is not put out. My effort has not stopped. If chances are given, I assure Thee, my Lord, I will make progress and reach



Thee. With body or without body I will be thinking of Thee. I have no ill-will against anyone. I forget all the harm done to me by others. My good-will, without attachment, for all relations, friends and acquaintances in this life continues where I am. I pray to Thee to bless them all. Let them not shed tears and retard my onward journey. Let them strongly wish my quick upward movement. May they reproduce in themselves whatever worthy they saw in me, if at all there is any. May they continue to work for the fulfilment, within their limits, of what is dear to me. Let me carry with me all the affection experienced in this life.

Oh! Thou God of destiny! What worlds I have to pass through, how long to stay in each world, what contacts I have to make with others, what experiences and ordeals are in store for me, are utterly unknown to me. Hence I feel doubtful and diffident. Liberate me from all attachments, unholy desires, *vasanas*, egoism. Make me, care free. Saturate my being with sublime thoughts and sentiments. Be my side, guide me, guard me. When Thou art with me guiding and guarding I can have no fear of the unknown. Bless me with the awareness of Thy presence by me. That is my shield. That is my torch. That is all in all. I need no more. Obeisances unto Thee again and again.

## Funeral Prayer-I

(Before taking the body to the cremation ground)

Thou, God of destiny! Art Thou here? Art Thou present in this gloom and darkness? Verily Thou art here. Thou art intensely present here. Our *pranams* unto Thee. Our *pranams* not out of joy, not out of gratitude, but of despair and helplessness. With hearts heavy, we are bowing to Thee. With gloom within and without, we offer obeisances. None, nothing but Thy soothing mercy can disburden us of this suffocating grief. We take refuge in Thee. What can we say? What else can we say? Thou knowest everything. Thou knowest our hearts better than we know. The atmosphere is very oppressive.

Thou art life of our lives, soul of our souls. Though we leave our dear one, one dear one leaves us, Thou never leavest any one. Thou art the constant companion for every one. Thou art the truly dear one for every soul. Thou art present in us in our walking, dreaming, dreamless states. Thou art with us even after we leave this physical frame. We are sending our dear one to the abode in Thee as we send him(her) to the parents's home, to the birth place. We are sending with all the formalities bidding the last farewell. In absolute confidence we are sending our dear one to Thee. Thou art the eternal guardian and the infallible guide for every one. Thou art the consoler of the sorrow-stricken. Thou art the uplifting grace. Our dear one has given up only the gross



physical body. What more sheaths and shells have to be given up, what more experiences he (she) has to pass through what more ordeals he (she) has to undergo, what more states he (she) has to reach, what more worlds he (she) has to journey through, what more contacts he (she) has to make with other souls, we do not know. We pray that Thou shouldst take our dear one to Thy bosom without delay, without dangers and difficulties in the travel. We appeal that Thou shouldst escort our dear one, attend to his (her) needs and guard from any possible fatigue. Let him (her) rest in Thee, at least in Thee.

Thou, God of life and death! Thou art our only hope, our only shelter. The kith and kin of the dear one are weighed down by sorrow of separation. We pray for Thy consoling grace, for Thy assurance, that what was revealed in that life and personality, our attachment and relationship with him (her) can never die. Give us this assurance that he (she) is Thy child, a spark of Thy fire, a ray of Thy light. How can Thy fire be put out, Thy light fade out? How can Thy attribute be annihilated? How can any experience which has Thy nature, any relationship which has an element of Thy property die out?

Thou, the All wise one! In Thy view Death is as necessary as Birth. Like the sun-rise and sun set, like day and night, life and death are inseparable and indispensable in Thy scheme. In our agony we are not able to see beyond the surface of things and events. We are not able to know the significance of

Thy ways. Teach us Oh, God of wisdom, that our sorrow will retard the onward march of the departed soul and drag it to the earth. Enlighten us that our grief causes harassment to the soul, that each tear-drop becomes an ocean for the departed soul to cross.

Now we behold Thee, our father, as the very centre, the real core, the true substance, the vital secret of creation. Though we do not think of Thee at other times, Death reminds us only of Thee. Thou art the truth that sustains the apparently faded life of the seed. Thou art the complete plan, whole purpose, entire progress of all our lives. Thou hast designed the destiny of our lives, each in detail. The whole purpose of existence closes in Thee. The soul leaps unto Thee and Thy bracing spirit. Thou art the ultimate goal, the eternal abode of the soul. Thou hast meant us to be the children of eternity.

Dear God, Do Thou reveal unto us the unmistakable fact that what truly counts, what really abides is not the deceptive change but the underlying permanence. What truly constitutes the great value and worth of our existence cannot be told out by time or hedged by place. Even now living in Thee, our real nature partakes of the everlasting. May this trust abide in us! May we be disillusioned into Truth and faith! Do Thou bring it home to our bosoms into Thy embracing heart. Every earthly winter is by Thy wonderful transforming grace changed into everlasting heavenly spring where not the sense but the spirit constitutes the bond of comradeship.



Thou, the Immortal one! the eternal guarantee of perfection of each soul! Train us to realise the spirit presence of our dear one without his (her) physical frame. Enlighten us to distinguish the permanent from the impermanent, the substance from the shadow, the person from the body. As on so many occasions before, now too Thou hast revealed that Thou art all powerful. Thy law is inexorable. We take refuge in Thee. Thou art our hope, our only hope, our last hope.

## Funeral Prayer-II

(At the cremation ground)

Lord of the myraid worlds! Light of each creature! Indwelling spirit of every soul! Our dear one bidding good bye to us is on his (her) long journey to reach his (her) eternal home in Thee. We have come here to give him (her) send off sounding the last post. We are able to escort only up to this place. Thou art the guardian angel accompanying and taking care of him (her) throughout the journey.

Thou, the All-merciful God! Even through the bond of atonement established between Thy children and Thyself which time cannot wear out and our petty follies cannot destroy, Thou art incessantly augmenting our treasures. Thou art ceaselessly adding to our affections in our heavenly home. Ours is not a narrow home-stead, a house of mundane worlds. No, not here, is our home. We belong to a larger household of Love. Those that have gone before being made secure in Thee, we have our confidence re-affirmed in Thee that they shall abide in Thee forever. Our dear one has gone but it is impossible that he (she) should vanish into nothingness. Annihilation is impossible, unthinkable in our relationship with Thee. What can destroy life when Thou art all life ? Do Thou impart unto us larger belief in Thee, infuse into us deeper faith in Thee, that we may understand arresting occurrences of this kind as Thy love-designed preparations for each one of us to shift the scene of our lasting interests and affections.



II—Thou, the Refuge of all souls! Our dear one has not passed away but passed on. He (she) has not gone out but gone in. He (she) appears to have vanished because he (she) has come so close to the heart. Does not the eye which cannot see itself see all in Thee? May this faith endure in us? Thee, we now gratefully, reverently bless as Thou discloseth unto us the mystery of Death. Death is the heart of life. Every cemetery, every burial-place, every cremation ground is a standing reminder of Thy proclamation that the fleeting breath of man is necessarily and even beneficently destined to fail, but the enduring, the abiding, the imperishable God-inbreathed spirit is wafted onward and upward, homeward and heavenward. Thee, we trust in and wait on unto the very end.

Our Heavenly father! How blessed we are that Thou art enriching our heaven in Thy bosom, Thy realm of Righteousness! How inconceivably rich, how incalculably vast is that home, the eternal city which admits all as inmates and citizens! We render thanks unto Thee who dost re-awaken in us a ray of hope in the midst of the present gloom and darkness.

We see our dear one no more. But he (she) continues to move about us. He (she) is all a spirit now to assimilate, to absorb into ourselves. This intermingling, intertwining in spirit-communion with our co-pilgrim can become closer, dearer, sweeter only if Thy co-pilgrim can become closer, dearer, sweeter only if Thy grace abides. Do Thou prepare us, enable us, grant us the capacity, infuse into us the spirit to

receive Thy tokens, Thy gift that help us grow stronger and purer even by and from this distressing occasion. Even death revives cherished memories of our dear one. May they abide with us! May they grow in us!

Nothing fails which is blessed of Thee, which partakes of Thy nature, Thy spirit! May we read Death as dissolution of two for the purpose of resolution into one! for re-union, in closer companionship and truer love! Do Thou grant unto us all this that we may grow all our days here and here after till we close in Thy eternal Love and Life! This is our only prayer to Thee now.



## Adya Sraddha Ceremony

Oh! Thou, God of heaven and earth! Thou art the Supreme one, the Refuge of all worlds, the home and heaven of all souls, the pilot across the depths of sorrow and suffering, the welcomer into vast beyond of hope and joy! To Thee we turn that we may, by Thy grace, be granted the vision to glimpse light through gloom, to receive comfort through tears, to hear messages of hope through wailings of grief, to taste sweetness of love amidst bitterness of parting and to hold unshakable faith despite the tearing groans of bereavement.

Thou, the Sovereign Lord of all existence! Every object in the Universe is fleeting. Mountains, oceans, stars, planets are changing and disappearing. Is every thing only a change? Is all existence only a stream or a dream? Is the Universe a form of change like clouds that constantly change their shape? If so, what is true and dependable? What is the value of righteousness? What is the worth of sacrifice? What is the meanness in selfishness? What is the wrong in deeds unholy? Every object has on it words "momentary", "perishable". Is Death the goal and meaning of life and knowledge? Does everything come to an end as soon as Death casts its shadow? Is Death the fruit and reward of life and labour? Is all a shadow, deception, mirage?

Thou, the resplendent Person! If we look at things and events eliminating Thee, the subject of

knowledge, our thought cannot but lead to chaos and confusion and end in a vicious circle. In this changing Universe Thou alone art the changeless Truth. Without Thy support nothing can exist, no change is possible. It is Thy unchanging presence that is in all changes.

Thou, art the changeless living God! In death as in life, in sorrow as in joy, in separation as in union Thou art equally present. Like the alternating day and night, they in a rhythmic movement, shape the course of evolution to accomplish Thy plan. Thou art the mutable Being in things perishable. Thou art the immutable witness in all changes. Thou art transcendent person including and exceeding the mutable and the immutable states. In the world-drama, Thou art the Actor on the stage of life. Thou art the spectator. Thou art the Author and the Director.

Spouse of each soul! Light of each creature! Teach us to distinguish the perishable from the imperishable, the shadow from the substance, the body from the soul. Guide us to realise Thy presence in all changes, events, experiences. Help us to feel Thy touch in our souls. Enable us to see Thy light, listen to Thy voice, follow Thy guidance.

Lord of our destiny! Guide and Guardian of every soul! impress on us on this occasion that Thou art All-inclusive and nothing worthy is lost. All our relations are in Thee, because of Thee, through Thee. Thou art the centre as well as the circumference of existence. Thou art the supporting link of our attach-



ments. Everything precious in our relationship is carefully preserved in Thee. Nothing that belongs to Thee, that is of Thy nature can be annihilated but is safe and secure in Thy truth and by Thy power. How can anything go out of Thee?

Thou, God of eternity! Thou art the guarantee of immortality for us. If Thou art forever, we, Thy children are forever. If Thy nature is immortal, our nature is immortal. Immortality is our birth right. We are the children of immortality. Our dear one is safe in Thee. The sun, and the moon and the stars which disappear from from our view are shining elsewhere in unmitigated lustre and glory. What is disappearing from the human eye is re-appearing at other places in different form and combinations. What is apparently disintegrated is being reintergrated. Seasons that have gone are recurring with vigour and freshness. Sound waves dissolved at one place are resolved at another. Our dear one is only disembodied. Our relationship, association, experience of him (her) is within us intact, in full. What is important for us is not lost, cannot be lost. What is really lost is not very important. May this truth become part and parcel of us! That soul remaining in Thee continues to live in our thoughts and feelings, attachments and sentiments. Bless us to see that soul with our souls. Bless that soul with peace and rest. Bless the kith and kin of that soul with vision and strength to overcome the sense of separation. Bless every one present here.

## Vineyard in Graveyard

Oh, Thou God of heaven and earth! We have come here to proclaim Thy glory and power and express gratitude to Thy sons and daughters who were laid to rest here. This spot is a place of pilgrimage for us. We have assembled as pilgrims. This place is sanctified again and again by worthy persons who were brought to rest. Every dust particle here bring to our minds crowding memories of events thrilling and marvellous.

Lord of Destiny! This is not a graveyard, but Thy vineyard. This is a meeting place of the eternal and the temporal. All the noise and turmoil is hushed in sacred silence. Pride, vanity, jealousy, wickedness have no place here. The arrogant are humbled. The humble are raised. This spot reveals the worth and value of each person. Death evaluates accurately and impartially.

Oh, Lord of life! This is our Meditation centre. Our minds are free of ideas and thoughts of things that are only for a while. Our hearts are disburdened of all tensions. Here thoughts of eternal values occupy our minds. Thou art. We are. Our nature is Thy nature. Our relationship with Thee is forever. To realise this truth and experience with Thee is forever. To realise this truth and experience our union with Thee is the purpose of life. All else is different from us and is temporary. To meditate on this truth, this spot is most congenial. In the stream of life people



of all types and levels, the proud and the meek, the more fortunate and the less fortunate, the virtuous and the vicious are swept away in the flood-currents of events. They by turns are falling and rising, rising and falling, laughing and weeping, weeping and laughing. The warriors unable to go against the current are feeling helpless. They are all co-existing here in peace. This is a stage to change the course of their journey.

Thou, God of eternity! How people who bore the burdens of life with dignity and proved the stamina of their souls are resting here ! How men and women who silently suffered for no fault of theirs are heaving a sigh of relief! How persons of heroic calibre with smiles welcomed persecution and difficulties and troubles to hold Thy banner aloft! How men and women who devoted themselves for a cause, who lived for the welfare of others are in sound sleep! Apparently among ordinary humble house-holders there are men of saintly stature. They got recognition from the world only after coming here. Are all the people here reviewing their lives! Are they assimilating their experiences? Are they preapring for new life? Are they relaxing? Are they equipping with vigour and freshness? Are some of them purifying themselves with painful repentance? This ground purifies and revitalises.

Thou, the Author and Preserver of the Universe! Thou art the Guide and Guardian for very soul in life on earth and after. Life on earth is but a stage,

not the destination, an occasion and an opportunity, not final achievement. May we partake the noble nature of Thy worthy children! May we draw inspiration from them? May we enter into them? May we receive them into ourselves! Scientists and saints, poets and artists, devotees and self-less workers who revealed Thee in their lives and works are here in kinship. All the great men and women who fought a gallant fight against force of falsehood, darkness and brightened the face of earth are examples for us.

Oh, Thou God life and love! With discriminating wisdom of the permanent and the impermanent, the self and the not-self, the me and the not-me, may we attune our will to the rhythm of Thy will and ways and live meaningfully, fruitfully and prepare the earth to become fit to receive Thy kingdom! May we hold the torch of Thy truth and glorify Thee as the origin and the ultimate and the inner significance of all! Do Thou fulfil our dream and endeavour!



## The Upanishadic Prayer

*Enaaham Naamruthaasyaam*

*Kimaham Tena kuryaam*

*Asatoma Sadgamaya*

*Tamasoma Jyotirgamaya*

*Mrutyorma Amurtamgamaya*

*Aaviraaveermaedhi*

*Rudra! Ette Dakshinam Mukham*

*Tena Maam Paahi Nityam*

The first part of this text is from one section of *Bruhadaaranyakopanishad*. The second part is from another section of the same *Upanishad*. The third part is from *Aitareyopanishad*. The last part is from *Swetaaswataropanishad*.

This is an all comprehensive spiritual prayer of the highest order. It voices forth the best and the noblest aspirations of the human soul. All the hopes and dreams of mankind from time immemorial, all the struggles and endeavours of humanity for self-expression are condensed in this prayer. Man's imagination cannot go beyond this cry. It looks simple. But the wealth and sublimity of its thoughts is limitless. It is useful in the soul's journey at all stages and for all ages.

The aim and purpose of this Prayer, the goal and meaning of life, the highest destiny of the soul is suggested in the first line. The first line strikes a significant note suggesting the aspirations of the

human soul. The very interrogative form emphasises the utter futility of things that are not helpful to realise the immortal nature of the soul, "I have no glamour for such things that do not give me immortality?" is the idea in the first part of this prayer.

Dissatisfaction with the surface view of things, disgust with silly pleasures of the moment and vanities of life, restless craving for what is abiding is the beginning of spiritual life. Spiritual life begins with a tremendous pessimism and culminates in real optimism. "Is there anything beyond other than what we see on the surface?" is the question with which spiritual life starts. It is not merely an intellectual question. It is a search by the heart. Is life real or death? If both are real, how can there be self-contradiction in Reality? How can that which is self-contradictory be Real? That which is, cannot not be, as that which is not, cannot also be is the troubling doubt of the Inquirer.

The direct and main concern of spiritual quest is not to solve particular problems of life but the problem of life itself; to kindle fire in the soul to search for the ultimate truth of life, the truth that endures all changes. This question in the heart is the turning point in life. Hence the cry that follows : 'Asatoma Sadgamaya'. 'Lead me from untruth to Truth'.

It is not a prayer for pleasures or to avoid difficulties. If pleasure is the aim of life, all the higher values are set at naught. That would be ignoring the



high destiny of the soul. "Pleasures that take me away from the right path, I reject outright. Difficulties that lead me to the right path, I welcome;" is the determination in this prayer. This prayer implies that the so called normal life or natural life is not real life. Hence this prayer for real life. Spiritual life, though an up-hill task and a going against the current, is not abnormal, but supra-normal and supra-natural life. Aspiration for God is not for commanding certain comforts in life. For comforts in life, God is not necessary. God is for his own sake, to realise the Eternity of the self. For this no sacrifice is too much. All the sacrifices made, all the sufferings undergone, all the ordeals passed through are rewarded abundantly in the long run. "I refuse to be overpowered by the noise and shouting, by the slogans and propaganda, by the threats and temptations of falsehood. I cannot barter my soul for something inferior, or counterfeit" is the declaration of the devotee.

Truth is that which exists by itself, which does not depend for its existence on something else, which shines in its own light, which does not shine in borrowed light. But on everything is the trade mark in letters. 'momentary, changing, perishable'. The letters are written in the mother tongue of each soul. God knows all languages. he is no linguistic fanatic. Like clouds changing their forms constantly, now appearing like a lion, now a rabbit, now like a tree, now an old woman, everything is rapidly changing and finally disappearing. Change alone is changeless.

Everything is in flux like a stream or a dream. Things are perishing and events are changing, relations are being altered according to needs and likes. Body is changing, mind is changing, life is changing. "Let me not have glamour for things that are swallowed by time and conditions. Let my soul be attached for ever to things and values that are abiding. Let Truth be dearer to me than anything, than all things put together" is the aspiration of the *sadhak*.

But everything finite suggest the infinite. So our attachment to things should be not for themselves but only as revelations of the Infinite, as aids to realise the Permanent. *Ajaayamaano bahudha vijaayate* "That which has no birth is born again and again in many forms". Everything born dies. But it suggest the unborn. "Thou art our Mother and Father. Thou art our Guru and Guide. Thou art our Kith and Kin. Thou art our Wealth and Wisdom. Thou art our All in All" The motherliness in the mother, the protection in the father, the affection in kith and kin, the wisdom, glory and value in everything is Divine. God is not only a remote, transcendental, extra-cosmic Reality ; He is also immanent pervading in and through the frame and texture of life. Thus there is a transvaluation of things. The Universe, things and relations are first rejected and later re-interpreted and accepted. The momentary, finite changing things are like windows. Hitherto they were closed. Now they are flung open and they reveal the blue infinite, changeless sky and the self-effulgent sun. Unrelated to God, they are blind lanes. Related to God, they



lead us to the royal palace. In things sensuous we should learn to sense the Supersensuous.

The function of fine arts and poetry is to lift our souls to sublime heights suggesting the Infinite and the Supersensuous.

*Tamasoma Jyotirgamaya* - *Tamas* is darkness, ignorance. *Jyothi* is light, knowledge. Knowledge is of two kinds : Knowledge of differentiation, knowledge of unity. Distinguishing one thing from another is knowledge of differentiation, knowledge of world. Though very necessary and indispensable that does not give us the inmost secret and final truth of things. Supporting the knowledge of multiplicity there is the knowledge of underlying unity. This is spiritual wisdom. Knowledge of differentiation is *Avidya*, *Bhedagnana*. Knowledge of unity, that none is spiritually, fundamentally different from any other is *Vidya*, *Abhedagnana*.

The one undifferentiated becoming the many of differentiation is creation. To realise the one, the unity, the harmony of all, is the goal and the destiny of the human soul. The One supports the many; the many reveal the One and its infinite power and richness. Without the One, there is not many. Without the many, the One cannot be known. One is the substance and many are its expressions. Love is One, its expressions are many. Truth is one, its aspects, facets are many. Man is one, his relations are many. One is the cause, many are the consequences. God is one as being, many as becoming. Thus, God is multiple one.

But in creation the many instead of revealing the One is hiding the One. Hence the Prayer is : "Enable me to realise Thee, the One, the Unifier, the Harmoniser. Differences, discords, divisions, disharmony are on the surface of existence. Enlighten me to realise Thee, the same truth appearing as many and even as opposites. Let me not be caught up in the net-work of the many of Thy manifestations. Let me not be blind to Thee in glare of the many. Lead me to the understanding that many are the many expressions of Thee, variations in Thy expression. I refuse to be cheated by the mirage of the many." When the One is seen the many is not annihilated; jarring notes become melodious tunes, conflict becomes concord like petals of the flower, fingers of the palm. Each of the many eagerly reveals the One and its hidden glories in its particular fashion, style and form. That is heaven upon earth.

It is the One that makes the many meaningful in relationship of harmony. The five fingers are folded into one grip; the two eyes are adjusted to one sight; the two ears are attuned to one note; the myraid pores of the body are the converging avenues of one life. The One liberates each of the many from isolation and links it to the world of harmony. "O Thou, the omnipresent, all transcending God! disillusion me into realisation of Thy Oneness in which every object in the infinity of space and every event in the eternity of time is linked with every other," is the prayer.

*Mrutyorma Amurtamgamaya* : "Lead me from death to life eternal. Lead me from fear and sorrow of death,



from the illusion of death to the wisdom that nothing worthy, Divine in nature is annihilated. Lead me from death like separation from Thee to the eternal life in Thee. Lead me from attachment to matter to attachment to spirit. Enable me to distinguish the form from the content, the shadow from the substance, the container from the thing contained, body from the soul, the perishable from imperishable. Awaken in me the sense to see the many forms of the same substance and identify the same substance in many forms. This triple vehicle of body, life and mind is only for this one life. But, I am for ever" is the flaming aspirations of the *sadhak*.

When the dear one die, kith and kin weep bitterly. That is due to utter confusion. That confusion is similar to the illusion of attributing the rotation of the earth to the sun and the stillness of the sun to the earth. What we really care for, is not lost and cannot be lost. What is really lost is not what we weep for. We care for not the body, but the soul encased in and revealed through a particular body. This prayer is an effort to shake off this confusion by discriminating wisdom.

Immortality is the birthright of the human soul. If God is immortal, man, the child of God, is immortal. If *Paramathman* is immortal, the *jeevathman*, an emanation of *Paramathman*, is immortal. Everything worthy, noble, divine in nature is immortal.

Immortality is not mere survival of the physical body according to Upanishadic seers. Immortality is

transcending the law of causation and attaining that state of spiritual freedom from which to return or not depends on the free choice of the liberated soul. "Enlighten me to realise my real self which is Thy nature and differentiate it from my superficial self. Oh, God of Eternity, lead me to that state of Thy status", is the aspiration, cry of the spiritual *sadhak*. This is *Athma-Anathma Viveka*; the spiritual wisdom that distinguishes the self from the not-self, the me from the not-me. It is not a prayer for continuation of the present state, not an appeal to God to some how allow to live for ever even like an animal or a tree or a devil. Immortal life of the *Upanishadic* concept is life in spirit different in kind from the life in the body or mind.

With the help of knowledge of differentiation, *bhedagnana*, one should stand back by detachment from all that fleeting and perishing. That is conquering death if he establishes himself in that consciousness. With the help of knowledge of unity, *abhedagnana*, he should identify himself with the underlying all pervading, All penetrating Universal spirit and its glory. That is attaining immortality. Conquering death and attaining immortality are two phases in the same process.

*Aaviraveermaedhi* :

"Reveal Thyself to me. Thou hasn't been providing for me all that I required even before I was aware of my needs. But Thou hast been hiding Thyself from me. I want Thee. I have no satisfaction with Thy



gifts if Thou revealest Thyself to me. My soul is restless without Thy company," is the cry of the devotee. The marooned flood victims receive food packets thrown by persons from helicopters. The victim does not see the persons throwing the packets. Similar is the state of the devotee. He is not satisfied with the seeing God in the works of Nature, in the events of history, in the lives of great men. That is seeing God through a veil. Alladin was pleased with seeing Padmini in a mirror. But the devotee is not content with seeing God that way. God must be seen directly and immediately (without a medium). The thrill of the touch also must be felt. "The Golden lid" eclipsing God from the view of the devotee must be removed.

Rudra Ette Dakshinam Mukham  
Tena Maam Pahi Nityam.

"Thou art too terrific for me. Reveal Thy form of peace and protect me for ever with Thy immediate presence and direct contact in the folds of Thy loving embrace" is the pathetic appeal of the seeker.

When Lord Krishna showed his universal form to Arjuna, he prayed, "I am not able to withstand Thy sight. It is too terrifying. *"Dhrutim navindaami samancha vishno"*. I am not able to keep up fortitude. Reveal Thy form of peace, he prays. The idea in the *Swetaswatara Upanishad* is echoed in the *Bhagavadgita*.

It was the spiritual genius of Maharshi Devendranath Tagore that selected gems of ideas from four places in three *Upanishads* and pieced them

so finely that it appears as a single unit, one homogeneous appeal. We see a gradation in the appeal.

1. What shall I do without that which does not give me immortality?
2. Let truth be dearer to me than anything else.
3. Give me the knowledge of unity.
4. Let me not indentify myself with the things perishable.
5. My rest and joy are in Thee and Thee alone.

When we utter this prayer we should mean with our minds and hearts what we say. We should cheerfully accept the consequences if this prayer is granted.

Is it not curious that this prayer contained in the *Upanishads*, the cream of Hindu Scripture, is not offered by Hindus in homes or temples on normal or special occasions ? This prayer in full is the gift of Maharshi Devendranath Tagore to mankind.

(Reprinted from 'Spiritual Flame')



## Brahmo Theology – Part I

## Brahma Theology – Part II

## Spiritual Flame

Anudhina Sangraha Prardhanalu(Telugu)

## Daily Devotions

## Message of Brahmo Samaj Doctrine and practice

Brahma Samaja Siddhhanthamu-Sadhana(Telugu)

Maharshi Devendranath Tagore (Telugu)

Brahmananda Kesav Chandrasen (Telugu)

**Astikyam-Viswasam-Vidhanam (Telugu)**

## Message of Brahmo Samaj Doctrine and practice

Brahmo faith and creed<sup>1</sup> (In a full shell)



## About the Author

Acharya Punnavajhula Sitaramabrahmam was born on 20th May, 1912 in Guntur, Andhra Pradesh. He took B.A. degree in Philosophy from the Andhra University standing first in the university in Philosophy. While a student he was influenced by the writings of Kandukuri Veeresalingam. Inspired, encouraged and guided by his father Sri P. Venkata Subbarao, he took deep interest in Brahmo Samaj and social reform movement. He worked as a teacher in the Pitapuram Maharaja Collegiate School at Kakinada for about 11 years and during that period came into intimate contact with Brahmarshi Dr. Sir R. Venkataratnam Naidu and other prominent Brahmo leaders. After 1945 he moved into the field of Journalism and worked in the editorial department of Andhra Prabha (Express group of papers) at Chennai and Bangalore for 27 years.

He is a great exponent of Brahmo Theology and is devoting his time and energy to Brahmo Samaj work through discourses, discussions, upasanas, officiating in functions, etc. He served as President of Andhra Pradesh Brahmo Samaj for two years, and authored many books on Brahmo Theology. His present address is 95, Gengu Reddy Street, Egmore, Chennai - 600 008.